A U M

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence, II.*

THEOSOPHY

Vol. VI JANUARY, 1918 No. 3

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ON THE NEW YEAR'S MORROW*

"The veil which covers the face of futurity
is woven by the hand of Mercy."
—BULWER LYTTON.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an "evil eye" greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

"Hulloo!" we hear some casual readers exclaiming. "Here's a *new* superstition of the theosophic cranks: let us hear it . . ."

You shall, dearly beloved critics, though it is not a *new* but a very *old* superstition. It is one shared, once upon a time, and firmly believed in, by all the Cæsars and World-potentates. These dreaded the number 8, because it postulates the *equality of all men.* Out

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1890.

of eternal *unity* and the mysterious number *seven,* out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the *ogdoad.* It was *the first cube of the even numbers,* and hence held sacred. [1] In Eastern philosophy number eight symbolises equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

"The figure 8 or ∞ indicates the perpetual and regular motion of the Universe," says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self,* the animal nature of man. Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle;* the Kabalists holding, moreover, that it also symbolises the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of *corporisation,* or the materialisation of spirit according to Pythagoras—hence of gross matter.* Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9—*i. e.,* to 3+6+0. Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age—the fatal *nine*-teenth century, now happily on its decline.

If this antediluvian wisdom of the ages fails to penetrate the "circumference" of the cephaloid "spheres" of our modern Scientists

[1] As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 *principles* of the Egyptians and Phœnicians, the 8 gods of Xenocrates, the 8 angles of the cubic stone.

* The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary:* water, containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the *"nonagous envelope."*

and Mathematicians—then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day's concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song. The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to *post-mortem* life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, then it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma." Happy those of its warriors by whom Death is regarded

as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" *we* believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy seven-times sevenfold. . . .

Christians — the Continental especially — celebrate their New Year days with special pomp. That day is the *Devachan* of children and servants, and every one is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our *holy days*. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more's the pity. The presents, which used to be called in old Rome *strenæ* (now, the French *étrennes*), are still mutually exchanged. People greet each other with the words:—*Annum novum faustum felicemque tibi,* as of yore; the magistrates, it is true, sacrifice no longer a white swan to Jupiter, nor priests a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year's dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol unto the Christmas trees for children. Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with *strenæ* been abolished in England so very long. D'Israeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year's tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. Is it because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according

to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later is the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish *Rosh-Hashonah* (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of *Genesis* is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of *Tisri,* that the Lord God of Israel created the world—just 5848 years ago. Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of Tisri—a year after. All this is very important, preeminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of Tisri is also called "Yom Haddin," the Day of Judgment. The Jewish *El Shaddai,* the Almighty, is more active than the "Father" of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But El Shaddai, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—*i. e.*, on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the "Father" face to face. Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to *reverential awe*. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her "heretics" out of pure Christian kindness. They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the "enemy of the Church," from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in "the Resurrection of the Dead," or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated "Sleeper" will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs—the reason given for the *auto da fé* seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (*Vide* "Revelation xx, 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hell-fire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial *autos da fé* rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in Revelation, allows some chance, at least, to the "Damned" whom hell delivers at the last hour, and who may thus yet be pardoned. While if things took place in nature as the theology of Rome decreed that they should, the poor "Heretics" would find themselves worse off than any of the "damned." Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, *sub judice*, as it did in 1790?

But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy

NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the "sevening lunatics," would prefer another day for *our* New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and *janua,* meaning "the gate that openeth the year," holds as good for any day in January. January 3, for instance, was consecrated to Minerva-*Athene* the goddess of wisdom and to *Isis,* "she who generates life," the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the *Julian* calendar (the heirloom of pagan Julius Cæsar used by Christendom till the XIIIth century). Isis was baptized Genevieve, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.* Life itself is a gloomy masquerade wherein the ghastly *danse Macabre* is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,[1] or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios,* the son of *Cœlus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"—*servers.* Yet it is well named, and as well chosen to be celebrated by all the political Opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 in disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed *Annus:* the crumbling Eiffel tower; the collapse of the "monotonous"—as Mark Twain's "tenth mule"—Parnell-Pigot alliteration; the sundry abdications, deposi-

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* This festival remains thus unchanged as that of the lady Patroness of Lutetia = Paris, and to this day *Isis* is offered religious honours in every Parisian and Latin church.

[1] The 4th of January being sacred to Mercury, of whom the Greeks made *Hermes,* the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the *"conquering* sun" the R. Catholics have transformed the noun into a proper name, making of it St. *Nicanor* (from the Greek *nican,* to conquer), whom they honour on the 10th of January.

tions and suicides of royalty; the *Hegira* of aristocratic Mahomeds, and such like freaks and *fiascos* of civilization. This is the Janus face of the Past. The other, the face of the Future, is enquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man *erect*, the embodiment of wicked mischief-making and the universe of matter! * The "influenza" thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new "lighting craze," we have already a premonition through news from America. Dost thou see, O Janus, perched like "sister Anne" upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her *prestige*, at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindu Soodra helped by a Buddhist Bonze from the Empire of the Celestials who make thee frown so? Do they not come to convert the two-thirds of the Anglican *divines* to the worship of the azure coloured Krishna and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical *ideals*—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it though ironclad and laughing at every tragedy of life sneer too, when Janus, surnamed on account of the key in his right hand, *Janitor,* the door-keeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key? It is only when he has unlocked one after the other the door of every one of the 365 days (true "Blue Beard's secret chambers") which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a "Happy," or a *Nefast* Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-bespangled Banner of Liberty. The Spiritualist is at liberty to consult his favourite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival's jockey, and the average poli-

* It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and—of absolute Deity.

tician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or

. . . . . "perchance himself he does not know."

EXTRACTS FROM LUCIFER*

He who was Kartavirya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction. . . Màndàtri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Yudisthira and others, have been. Is it so? Have they really ever existed? Where are they now? We know not. The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate; and the present and future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual approbation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own. VISHNU PURANA.

A single woman standing upon the battlements fighteth a hundred; and a hundred, ten thousand; wherefore, a castle is to be preferred.

Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

Whatever hath been well consulted and well resolved, whether it be to fight well or to run away well, should be carried into execution in due season, without any further examination.

Good men extend their pity even to the most despicable animals. The moon doth not withhold her light, even from the cottage of a Chandâla.[1]

Those who have forsaken the killing of all; those who are helpmates to all; those who are sanctuary to all; those men are on the way to heaven. HITOPADESA.

The indestructible and the destructible, such is the double manifestation of the Self. Of these, the indestructible is the existent. the manifestation as an individual is called the destructible.

ANUGITA.

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* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

[1] An outcast.

FROM THE BOOK OF IMAGES

ARAYAN DAS entered the service of those who led great caravans to far countries and returned thence laden with selections of rare stuffs, spices that ministered to the senses, ornaments of unknown beauty, jewels like eyes beckoning scintillant behind veils. From the usufruct of these the master merchants derived wealth and powers and received the consideration of princes.

"We have ventured and we have gained. This is our Karma," quoth the great vaishhyas. "Kings and princes there are, but these are all reapers and not sowers. Their karma is that of merit won in past lives. Being now rulers they but devour their own past, eating of substance and not of increment. We, by our hardihood in the living present, make a two-fold profit. We profit by our present merit and thence assimilate to ourselves the virtues of these Lords. In the chiefs of our caste is the real wisdom of the ages. We deal not in growing things. They are but the crude; material for the labor of sudras who have sight but not sense. Only the wise know how to reap the subtle gain from refined stuffs. In the wool there is naught but the labor of sheep and of goats, but in fine shawls and rich textures, in fine hammered wares and much polished jewels our eyes of understanding perceive the manifold merits of transmigration. Into them have passed the labor and the karmic merit of many men. The animal sees but his food in the midst of his works, and gains food. The sudra sees but his wage, and gains food and shelter and the rest which follows fatigue. Kings and princes see only the rare dyes and patterns marvelous to behold, fitting to adorn the bodies of rulers and the women of rulers. Rulers are but refinements of sudras; they see only the present; one earns his wage to spend it; the other spends the wage he has earned. We have the subtle sight of the past, the present and the future. This is the refinement of karma. Our stamina is perpetually renewed by both sudra and king. We assimilate the labor of all. Consideration is our due. Without us the channels of karma would be blocked up and there would be neither rulers nor ruled We neither sow nor reap, for we are the Masters of sowing and reaping. Verily to Vaishhya leaves naught to be desired. Are we not the Lords of Life?"

Arayan Das, seated in the midst of the grave company, entered from the dharana of attention into the dhyana of contemplation, and thence into the samadhi of concentration through the sense of hearing the uttered wisdom of these merchants, who had risked the labor of sudras and had gained the profit of kings, who now spoke as befits the accumulated wisdom of brahmans and sages. Arayan Das, who through many years had followed the path of seeing, and who had seen many marvelous things, now passed from the concentration of seeing into the concentration of hearing. He passed from the marvelous into the marvel.

When he had returned back from the company of the merchants into his own house, and when he had returned back from the concentration of hearing into his own body of thoughts and desires, Arayan Das assumed the posture of meditation and began to reflect upon what he had heard. This is the stage technically known as Argumentation.

At first the posture of meditation was not easy. Aryan Das was disturbed by the members, as, in the company of the merchants he had been disturbed by the presence of the servants performing their offices. His arms desired movement, when he desired to be relieved of his arms. His legs desired uprightness when his desire was the posture. His organs desired attention when he desired them to be still.

"Why is this," thought Arayan Das, "that my members should be full of desires when I desire no use of my members?"

Then there rose up in his mind a thought which had not been thought by Arayan Das, but which he had seen in the sacred writings: The body is but a servant for the use of the senses.

"Verily," thought Arayan Das, "this is a saying not merely to be seen, but to be heard; and not merely to be heard, but to be considered with attention."

Whereupon, his mind being intent upon the saying, his members fell asleep and his body no more troubled him. For the memory of the body being slain, its members sink into abeyance and are as if they were not. The subject of this attention being lost, the mind of Arayan Das returned upon its contents.

He saw in his memory the company of merchants. Their faces returned familiarly, one replacing another, until he ceased to see the company but felt himself in the presence of them all. He was astonished to find himself no more like Arayan Das, but as a great merchant, intimate with himself. His mind went out to far places, he inspected offerings, he purchased of the best, he gave low prices as if they were largess. He made up the caravan, watching to arrangement of stores. He returned to the marts and displayed his assortments. He conversed with princes. He bargained with dignity and condescension. He sold his accumulations at large prices and returned to the place of converse with his fellow merchants. He discoursed with them, discussing the philosophy of life.

Of a sudden Arayan Das reperceived the faces of the company of grave merchants, saw himself listening to their discourse with the dharana of attention. Then his thoughts reverted to his mind's action, as before, in assuming the posture, they had reverted to the body and its members.

"Why is this," thought Arayan Das, "that my mind should be filled with imaginings when I desire no fancies to disturb my meditation?"

Then there rose up in his mind a saying which he had seen in holy writ: The senses are the members of the inner body, and they are but servants for the mind's use.

"Verily," thought Arayan Das, "this is a saying not merely to be seen, but to be heard, and not merely to be heard, but to be considered as a subject for contemplation."

Whereupon, his mind being absorbed in contemplation of the nature, use, function, and powers of the senses, the throwing of images ceased. For the power of the senses is two-fold: to acquire impressions and to throw impressions, but being only members and servants of the mind, when the mind is elsewhere, the memory of the senses is slain. They sink into abeyance and are as if they were not. The subject of this contemplation being lost, the mind of Arayan Das returned once more upon its contents.

He heard in his memory the words of the company of grave merchants. The sounds returned familiarly, the tones of one replacing those of another, until he ceased to hear their voices, and become reverberant of their ideas. He was astonished to find himself no more listening, but as it were a mind, intimate with itself. He saw within himself ideas coming and going, thoughts giving utterance to soundless volumes, uniting, separating, changing, his form remaining no instant the same. He sweated internally, bewildered as a sudra, working at sharp tasks, more and more dull, seeing nothing of reward for the day's toil but the night's rest. He passed into the trading ideas of the merchants, feeling, seeing, hearing naught but the possible amassment from other men's sowing of desires and reaping of experiences. His form changed by instants, profitable thoughts arising in the midst of unprofitable thoughts, ideas of usance, of luxuries, of emoluments and enjoyments whether of sudras, of princes or of merchants. He saw himself eating of every man's substance, gaining of every man's gain, waxing great, becoming respected, considered with consideration by all. He relaxed at ease and his mind took on the appearance of venerated wisdom, and himself that wisdom giving utterance.

Of a sudden Arayan Das reperceived the voices of the merchants, saw himself absorbed in the ideas they uttered, and concentrated in the samadhi of desire. Then his thoughts reverted to the nature, use, function and powers of the mind.

"Why is this," perceived Arayan Das, "that I should be absorbed in the imaginings of the mind, when I desire no misconceptions to disturb my meditation?"

On the bridge of this perception he rose to the state known technically as Deliberation, and perceived, as he had heard the voice of a writer of holy things, this saying: The mind is but the inner body and exists as a servant for the Soul's use.

"Verily," perceived Arayan Das with an unknown comprehension that includes what is unknown to those who are absorbed in the modifications of the mind, "I perceive this is a saying not merely to be seen or heard, or considered with attention. This is a saying to be lived by me."

Whereupon, being intent upon the nature of that living, the memory of the mind was lost, for when the Soul is elsewhere the mind is as if it were not, and misconception sinks into abeyance. The subject of this deliberation being lost, the Self of Arayana Das returned upon its content. The bliss of correct cognition illumined this Soul. He neither saw, nor heard, nor pondered, but became in all things as all men. He was sheep and goat and wool. The shining was like a jewel beckoning scintillant behind veils. He was sudra and vaishhya and kshattrya, absorbed in the bliss of all beings. This is the state known in words as Beatific, the union and absorption of all lesser things and states. He understood all, because he had become all.

Of a sudden, Arayana Das reperceived all things and creatures in himself, and himself in all. His feeling became sight, hearing, life; all in one Voice that filled him and was himself.

"Why is this," Arayana Das heard the Voice, "that I should be filled with all life and all experience, when I desire no cognition to disturb my meditation?"

In the soundless akasa of the Voice, Arayana Das perceived that which is without form or substance, the memory of that which hath been and ever is, and of which all that hath been, and all that is, is but the image and the servant. He seemed to become absorbed in that which is without form and without substance, of which nevertheless there is this saying: All that is, exists for the sake of the Soul's experience and emancipation.

Of a sudden, Arayan Das perceived the chain of manifested being; the sleeping body, awake only in its own world, knowing no higher; the sleeping senses, awake only in sensation, knowing nothing higher; the sleeping mind, awake only in ideas, knowing nothing higher; the sleeping Soul, awake only in the varying modifications of the mind.

"Verily," perceived Arayan Das, "I perceive that the true mission of life is the service of Soul, and not the service of body, or sense, or mind, or their desires. Nothing is to be grudged, nothing envied. All things are serviceable to him who serves Soul."

The supporting Soul having been withdrawn from the service of form, the manifested world of form, both the visible and the invisible, sank into abeyance, and the Soul called Arayan Das returned upon the Container of all. This is the state denominated in sacred words, The Egoistic. Nothing remained of Arayan Das but the cognition of Self.

By degrees Arayana Das lost the recognition of both subjects and objects of meditation, and entered into Dispassion. From this state there is no return, for it arises from the knowledge of Soul as distinguished from all else.

Arayana Das entered into the service of the great caravan of life. Sudras saw a body which they named Arayan Das. Mer-

chants saw keen senses which they named Arayan Das. Kshattryas saw a mind which they strove to enlist or ally or conquer. This they denominated Arayan Das. Arayana Das saw none of these. He saw Souls.

The Paraguru saw return, by the successive steps of meditation, to the service of the Masters a Chela who had wandered to far countries and fulfilled Karma.

There is this saying: Karma is service.

CORRESPONDENCE*

ISIS UNVEILED AND THE VISHISHTADVAITA.

SIR,—"R. P." attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Vishishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think "R. P.'s" criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216-17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller's affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii. p. 153) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic's standpoint. Of course this would resemble Vishishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1886.

—"a boundless and fathomless ocean" of which my 'soul' was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the "omnipotence of man's immortal spirit"—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—*i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan *(Swarga)* after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable miscroscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is "inexpressible in terms of foot-pounds." That such Parabrahmic and Paranirvanic 'spirits,' or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the "night of Brahma" or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. Blavatsky.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY. DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from December.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II and IV (Slokas 1 to 5) of the *"Book of Dzyan,"* upon which *"The Secret Doctrine"* is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing *"The Secret Doctrine"* will find that these Stanzas are also printed in H. P. Blavatsky's *"Voice of the Silence,"* which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

VII.

STANZA III. *(continued).*

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING *(simultaneously)* THE WHOLE UNIVERSE; AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES *(moves)* OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space," with (to us) eternal darkness, in fact with Parabrahm. In short the whole Sloka refers to the "period" before there was any manifestation whatever. In the same way the Germ—the Germ is eternal, the undifferentiated atoms of future matter—is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration", which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in the *Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or, Absoluteness. Contrasted with eternal darkness the first Logos is certainly, Light;

contrasted with the second or third, the manifested Logoi, the first is Darkness, and the others are Light.

Sloka (3). DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL *(perodical)* GERM, WHICH CONDENSES INTO THE WORLD-EGG

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable sub-divisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" *(Aloka)*, shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "planes of non-being"?

A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, *i. e.*, on the second "septenary" Kosmic plane, which to the Beings of the ever *invisible* Universe is entirely subjective.

Sloka (4). *(Then)* THE THREE *(Triangle)* FALL INTO THE FOUR *(Quaternary)*. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG *(Hiranyagharba)*, WHICH IN ITSELF IS THREE *(the triple hypostases of Brahma, or Vishnu, the three Avasthas)* CURDLES AND SPREADS IN MILKWHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? What is the Root that grows in the ocean of life?

A. The radiant essence, luminous egg or Golden Egg of Brahmâ, or again, Hiranyagharba, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy—if I mistake not—the "One Life," Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal "breath of life" or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

"The Radiant Essence curdled and spread through the depths of Space." From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or applicable to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter." When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something." We may perhaps call matter "crystallised ether."

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "churning of the ocean," and "cow of plenty" of the Hindus, and what correspondence is there between them and the "war in heaven"?

A. A process which begins in the state of "non-being," and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmâ himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the "churning of the ocean" and the "war in heaven" is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this "war in heaven" is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be "war" or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is "war in heaven" and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the "Churning of the Ocean" by the gods, the Nagas came and some stole of the Amrita—the water of Immortality,— and thence arose war between the gods and the Asuras, the *no*-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect,—one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures—in the Bible and in the Purânas, by Pythagoras and by the Aryan Sages?

A. Balzac, the unconscious occultist of French literature, says somewhere, "the Number is to Mind the same as it is to matter, an incomprehensible agent. But I would answer—perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organise the physical Kosmos, 'where nought obtains its form but through the Deity, which is an effort of Number.' "* "God geometrizes" says Plato.

Q. In what sense can numbers be called Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom "As above so below."

Q. But are the planes of "non-being" also Septenary?

A. Most undeniably. That which in the *Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

(To be continued).

OM!

No power but thine can reconcile and blend
  All these unequal elements of strife,
  Untwist the woven errors of a life,
And fit together, join, repair, and mend
Each fragmentary part and separate end.
  Thou art the Self presiding in the heart,
  The central point from which all things depart
And into which they circle back and tend.
Thou art the sole supporter and the friend;
  Only thy strong compulsion can unite
  These scattered rays in one synthetic light.
Thou art the ladder by which all ascend,
  The final resting-place upon the height,
That Silence which no words may comprehend.

* Vol. i. p. 66, Original Edition; p. 96, New Edition.

AROUND THE TABLE

OWING to the fact that Student is in training for the educational field, she has constituted herself the "academic" member of our Family and considers she is doing her theosophical share by keeping us somewhat informed along present day philosophical and psychological trends, as epitomized in her required studies.

Assuredly she has done "her bit" in this direction. For more than once the requirements of modern class-room work have found our earnest Student submitting to an examination of her "reactions" by instructor and class, a sort of human vivisection that the Family at last put a stop to, so far as Student was concerned. But every Saturday evening—for Student forsakes the University regularly to spend her week-end with the Family—our dinner-table talk revolves about our Youngster's new experiences in academic halls. Always she is earnest, often she is interesting; and sometimes she turns up matters in themselves of profit, or which bring out talk of value, as Mentor looks them over in the light of his long experience with our human kind and the deep understanding his knowledge of Theosophy sheds upon it.

"Well, Student, what's the latest?" asked Doctor, as he slipped into his seat beside her the Saturday evening before Thanksgiving "Found out how to make a 'synthetic turkey' for next week? For if present prices hold we'll have to do something miraculous," he added, looking around the table at the smiling Family.

This was a fling at Student's biological and chemical studies, and she enjoyed it as much as the Doctor did; for Student is well-informed, Theosophically speaking, and has little use for the theories of materialistic science, though the requirements of her work necessitate some knowledge of them.

"I'm afraid, Doctor, your little miracle-worker will be obliged to fail you this time," she answered airily. "But I've got a new and interesting psychological test that will appeal to you—and to you too, Mentor," she added, looking across the table to where the latter sat beside the smiling Spinster.

"Let's have it, Daughter—no more human experiments, I hope," said Doctor. "I've got too many paying patients on my hands at present to want to add one of the Family to my swelling free list."

"I *do* hope you've not being doing any thing foolish, Student," put in Mother anxiously.

"You know what Mentor said last time," added Spinster—"that you were *not* to let yourself be experimented with again."

"You wrong me, Family," answered Student calmly. "This new psychological test is different—and I think you'll say it's a fine idea, Mentor. It's just what *Lurgan Sahib* did for *Kim* and the little

Hindu boy in Kipling's book—only he used jewels for it, if you remember. They lay out a lot of objects on a table and we look at them for a certain length of time; then they take table and all away and we have to write down what we can remember of the objects seen."

"Oh, is *that* all," said Spinster relievedly.

"Well, you just try it some time, and see for yourself whether it's easy or not," objected Student warmly. "You'll find some difficulty I'm thinking, young lady," she added, "in remembering even a third of the objects shown—at least I did on the first few trials."

"Now, Daughter, I don't think you ought to strain your brain and eyes that way," said Mother, with an anxious look. "Won't you tell her not to, Mentor—it can't be good for her."

"Best thing in the world for her just now," answered Mentor, with an assuring smile, "that is, if done in moderation," he added seriously. "Now I can see some *sense* in that kind of applied psychology," he went on, while the Doctor nodded a vigorous approval. "It is a method by which the faculty of attention can be aroused and stimulated; and if there is anything that thirty years of Theosophical work has taught me, it is the crying need among students of greater concentration, or attention."

"But some folks just can't seem to gain that power," remarked Mother, interested in the idea itself now that the worry about her enthusiastic young daughter's welfare had been relieved.

"The attitude of mind your very words imply is just what stands in their way, Mother," answered Mentor earnestly. "We all *have* the power—so it can't be *gained* in that sense," he continued. "What we have to do is to gain the *use* of it, and that can come only through exercise, of course."

"Fine training, I call it," interjected Doctor. "Wish I'd had it when I was a student . . . . . think how it would help the young physician . . . make his work less experimental . . . save the lives of lots of patients."

"It's good training for any line of work, and for students in every department, whether they're young or old," confirmed Mentor. "Why, think how much is lost by people who attend our theosophical meetings, for instance, because they do not give full attention, and thus get an understanding of what they hear."

"I should say so, Mentor," agreed Spinster, with a little laugh. "Only yesterday when I was in the Reading Room to look after things a young girl began to ask me some questions about Theosophy. 'Does it teach that consciousness survives after death?' she asked me quite seriously. I told her that it did, of course, and then she said she had attended a meeting at which *you* spoke, Mentor, and that you had said that consciousness does *not* so survive! Exactly the opposite, you see, of what you did say repeatedly during the talk."

"Some lack of attention there—just a little," chuckled Doctor appreciatively.

"But she was *not* a stupid person at all," protested Spinster, "I should say she was an exceptionally bright and well-educated girl, judging by her appearance and conversation."

"Informed about a whole lot of things," commented Mentor somewhat sadly, "like so many of us; but I object to using the word 'educated' in such a foreign sense. It is derived from the Latin *educo*, as you know—meaning to *draw out*, from within of course. A truly educated person would therefore be one who has drawn out and gotten use of the powers that reside within himself and by exercise has learned to use them wisely in every direction."

"That's so, Mentor," agreed Doctor warmly. "But our so-called educational methods are just the contrary: the idea seems to be to *cram into* the mind the statements of other men—where's the knowledge in all that"!

"No knowledge at all," replied Mentor, "unless judgment is exercised, information tested by experience, and assimilation takes place.

"To consider this matter of attention again," he added, "I remember a story they used to tell about H. P. B.: one evening in London a group of students at Headquarters was clamoring to be shown some phenomena. H. P. B. as was her custom in later life, was loath to show anything—knowing full well that students must progress by 'philosophy and conduct,' to use Her own phrase—and that the thirst for phenomena, if gratified once, often became an obsession with the witnesses. However, She winked a twinkling eye at one quiet student present—not one of the clamorers—remarking to the company, 'Why, you wouldn't know a phenomenon if you saw it'—at the same time lighting Her cigarette *without* the use of a match or other external means. Now, not one of those present, except the quiet student mentioned, saw anything out of the ordinary. It was lack of attention—a lack which this young lady will not be guilty of I hope," he added, turning to Student with a smile, "if she continues the exercise her 'new' psychology has suggested.

"That method, by the way, is not new," he continued, "but as old as the hills. It was known and practised ages ago in the Ancient East. The Chela had to learn how to hold and concentrate his attention upon any object, for as long as he desired. Indeed, it is through this power—or rather, that power of which this is a small aspect—that the Adept is able to identify himself with the consciousness of another being, thus learning the very nature of that being and so understanding how to help the being, when, under Law, help may be given.

* * * * * * *

"Come, Family, it's time to turn our attention to that new music, Student brought home with her," said Mother, touching the bell.

"Well, how did our Girls become such skillful musicians?" remarked Mentor as the Family left the table and moved towards the living room.

"I know," laughed Spinster—"by attention." And she added soberly, "by 'a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time without intermission'—that's the way the Sage *Pantanjali* puts it."

"And that's the way the 'music of the spheres' may be learned, my Dear," said Mentor softly—"if the concentration be rightly directed, in the light of sound philosophy and right conduct. Let us hope that Student herself will be ready to take up the *real* work some day."

SECRET DOCTRINE EXTRACTS*

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: "How can the statements contained in them be verified?" True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or "Dzan") is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit Mss., some already translated—disfigured in their interpretations, as usual,—others still awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (*new* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in Mss. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

* From the Original Edition Vol. I—Introductory—, pp. xxii-xxiii; see Vol. I—Introductory—, pp. 6-7 New Edition.

CHINESE SPIRITS*

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Des Mousseaux and the Marquis De Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances." This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

> Bis duo sunt hominis: manes, caro, spiritus, umbra;
> Quatuor ista loca bis duo suscipiunt.
> Terra tegit carnem, tumulum circumvolat umbra,
> Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This "soul" is divided by its nature and actions into two principal parts: the LING and the HOUEN. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an "upper" *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our Buddhi, the divine "upper" *ling;* to Manas, the lower *ling,* whose twin, the *houen,* stands for Kama-rupa—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both *ling* and *houen*—the "Mayavi," the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prâna, the life-principle or vital form. Now, when man dies, the following takes

* This article first appeared in *Lucifer* for November, 1891.

place:—the "upper" *ling* ascends heavenward—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and *its* principle vanish gradually and are annihilated; remain the *ling-houen* and the "mixed being." If the man was good, the "mixed being" disappears also after a time; if he was bad and was entirely under the sway of *houen,* the absolutely evil principle, then the latter transforms his "mixed being" into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the milliards of deceased "unbaptized" Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. "The *koueïs,* being naturally wicked," says the *Memoire,* "do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation" (read, being baptised), ". . . and of forcing them to become damned as they themselves are" (p. 222, *Memoires concernant l'histoire, les sciences, les arts, les mœurs, etc., des Chinois, par les Missionaires de Pekin,* 1791.)[1]

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a Nirvanee when joined entirely with the "Dragon of Wisdom").

[1] According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. "Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear" (See Porphyry, *Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. "Patet quod animæ illæ quæ, post mortem, adhuc, relicta corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa *cognatum* aliquod eos alliciens," etc. See Cornelius Agrippa *De Occulta Philosophia,* pp. 354-5; *Le Fantôme Humain* by Des Mousseaux. Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tântrikas.* Thus modern sorcery, as well as white magic, occultism and

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. "What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between *a spirit, a genii, and vitality*" (see Huc's *Voyage à la Chine,* Vol. II., p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture.* The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium,* they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the *false* personality."*

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.[1]

The *houen,* to return to it, is said to be the terror of men; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as

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spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrée, *Loca Infesta,* and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.

* See Lucretius *De Nat. Rerum* I., i, who calls it a *simulacrum.*

[1] Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta,* the former being called *nous* and *phren,* yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Virc.* I., 8, 30) gives the common belief that the animal soul, *phren*—φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* θύμος. Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον and the irrational ἄλογον. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

"spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Mediateurs de la Magie,* p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen.* In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will reopen at the approach of his murderer," says a jurisprudential work (Binsfeld, *De Conf. Malef.,* p. 136).

"The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,* tells of the "heathen Chinee" most extraordinary stories with regard to this subject. "Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes;* the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet"—if *they are those of adults, nota bene.*

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall

* *Annales de la propagation de la foi,* No. 143; July, 1852.

find everywhere the same assertion:—Man is a *triple,* and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one. "I call the soul's *idol* that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY" (*Magie Dévoilée,* Dupotet, p. 250).

"Triplex unicuique homini dæmon, bonus est proprius custos," said Cornelius Agrippa, from whom Dupotet had the idea about the "soul's *idol.*" For Cornelius says: "Anima humana constat mente, ratione et *idolo.* Mens illuminat rationem; ratio fluit in idolum; idolum autem animæ est supra naturam quæ *corporis et animæ* quodam modo *nodus est.* Dico autem animæ idolum, *potentiam* illam VIVICATIVAM *et rectricem corporis* sensuum originem, per quam . . . alit in corpore corpus" (*De Occulta Philos.,* pp. 357, 358).

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of "A Fallen Idol" (*Theosophist,* Sept., 1886, p. 793)—whether meant seriously or otherwise by the writer—that "if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, an *idol* is liable to be taken possession of by some powerful evil spirit"—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (*a bhoot*) and to be taken possession of by other "evil" spirits, which are called by us "Elementaries" though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or "god," that had appeared that was not a *ferouer,* an *imposter,* a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. "A *god* who eats and drinks and receives sacrifice and honour can be but an evil spirit," argues De Mirville. "The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air" [ether?], teaches Des Mousseaux (*Le Monde magique,* p. 287). "And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons."

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if "good appetite" be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously, lays, for himself and

his religion, a trap. "See," he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat *with appetite* the bread and meat, butter and the milk prepared for them by the patriarch" (*Gen.* xviii., 2, *et seq.*). Abraham dressed a whole "calf tender and good" and "they did eat" (v. 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more *divine* than that of a "John King" drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured, she knows the difference between the three, and judges by their bodies. Let us see. "These [the Biblical] are real, genuine spirits"! Angels, beyond any doubt (*certes*), argues Des Mousseaux. "Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight" (p. 388).

So can a "John King" we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P. B.

EXTRACTS FROM GOETHE*

Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

Plato is not so much a citizen of this world, as a blessed spirit, whom it has pleased for a certain period to make his lodgment here. . . . he communicates to us, in a kindly way, the fundamental truths which he has brought with him from another sphere. . . . His tendency is always upwards, possessed constantly with a longing to return to his divine home. Every word that he utters has reference to a totality of the good, the beautiful, and the true, the growth of which in every human breast it is his grand object to promote.

"Man must always in some sense cling to the belief that the unknowable is knowable, otherwise speculation would cease.

"The universal and the particular are one. The particular is the universal seen under special conditions."

"At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates hemlock for his supper; the age that burnt Huss. The age is always the same."

GOETHE.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

JACOB BOEHME AND THE SECRET DOCTRINE*

JACOB BOEHME (or some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Bhagavad-Gita, he has been already or will shortly be "born into a family of wise devotees;" and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1886.

His work was called "The Dawning of the Eternal Day." In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Bhagavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Bhagavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspeaking *Supreme One*, together constitute eternal nature, —not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Bhagavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* coeternal principles; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the Bhagavad-Gita is denominated * * * or raja—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Bhagavad-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam*, or true

action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Bhagavad-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of "The Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms,

spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the astringent principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the *"Door of the Sun."*

The Bhagavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an ingenous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Uni-

verse. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuosity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

A PSYCHIC WARNING*

BY A. CONSTANTINE, ESQ.

CAN any of the numerous readers of the *Theosophist* enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head-clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara Holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change, and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go off to Delhi where she had never been, stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the fol-

* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

lowing day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut Railway Station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where on my arrival at night, I was thunderstruck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

Note by the Editor.—No need of attributing the above "warning" to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch

his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit.* Another instance,—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens. A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the fault of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit"? And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead,

and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short,—for one instant—*materialized* thought projected unconsciously and by the sole power of his own intensity in the direction of him who occupied that THOUGHT.

OUR "SAVIOUR"

Truly we need a saviour, if only to save us from astigmatic views of life.

He is an optimist who sees only what the Law guards. He is a pessimist who sees only what the Law guards against. Fortunately we have two eyes, and he is wise who uses them both as a stereoscope.

Every great Teacher taught the Law of Karma. Jesus in his teaching speaks as the *embodiment* of the everlasting connection between Cause and Effect.

That connecting link has been called by many names, and many attempts have been made to define it,—but it is in every one our very self, our better self, our real self. Jesus knew it and realized it when he said,—"Before Abraham was I am"—"Lo, I am with you always, even unto the end of the world"—"I am the Way, the Truth, and the Life"—"No man cometh unto the Father but by me"—"Of myself I can do nothing"—etc. This (for me at least) is a key to the meaning of all his teaching;—the secret of Evolution.

This Law of Karma is an assurance of certainty against anxiety. Nothing happens by chance, and the connection between Cause and Effect is constant and indestructible. By it we may reasonably trace any effect back to its cause, and from any cause forecast its future effects. It is a universal Law and applies to all phenomena in Nature and in Man himself. It is one of many Aspects of Wisdom embodied in the Firmament which all work together for our good,—if we *let* them.

PRINCIPLES AND APPLICATIONS

ONE of the notes in Light on the Path tells us that the pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, *who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire,* and transferred his interest to the things which concern his larger span of life.

Of course the interest here spoken of is *self*-interest. We can at any time gauge the depth of our self interest by considering whether there is any thought of ourself in what we are feeling, thinking and doing. No matter what our feelings are, no matter what the subject of our thoughts—Theosophy, Masters, the work—no matter what we are doing, whether works of charity or "self sacrifice," as we are so often pleased to call them; if there is present any thought of ourselves at all, there self-interest is present and active, and *selfishness* is the real key-note of our actions.

Does this seem far-fetched and exaggerated? Doubtless it does, for apparently leaving ourselves out of the reckoning, the earnest student may say, "But if this is true, then all those men whom the race loves and reverences for their philanthropy and noble deeds were selfish. The saints and martyrs of all religions, the great poets, statesmen and patriots were selfish. More, patriotism itself is selfish, religion itself is but a refined form of selfishness. You would have us believe that selfishness is the pervading influence in human life."

But Light on the Path answers and tells us to linger over the principles enunciated and not to let ourselves be easily deceived by our own hearts, for the vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. So, even if we call ourselves ordinary men, and all of us are that, we are to consider what it is we are trying to do. Are we not earnestly striving to cease to be ordinary men and become disciples? Very well; then the warning is for us.

Even so early in our consideration of what is implied in the attempt to study and apply the principles of Theosophy, we are brought face to face with the fact that the teachers whom we aspire to emulate use words in an altogether different sense from our accustomed use of the same words, so that, if we are to gain any real insight into their minds we must seek, not our meaning, but theirs, in the words they use. We must look within the words. It is reading, not between the lines, which is as far as most of us go, even in what interests us profoundly, but *within the words.* In fact, it is deciphering a profound cipher.

The cipher which we use to unravel the meaning of most words and of most events with which we come in contact, is the key of desire. If the words or the events spell what we like, or condemn what we do not like, then we attend with interest and absorb what-

ever is conformable to our desires. Beyond that we seldom attempt to go. We will listen to what pleases us, and we will make strenuous efforts to learn whatever may seem to offer us a shorter or truer road to the fulfillment of our wishes. If we are sick, and occultism or any of its practices seems to offer us a cure or an alleviation for our sufferings, physical or mental, we will pursue it avidly, and if we are apparently successful in our pursuit, we become enamored of the results achieved and think that *we* are occultists. This is to be easily, so easily, deceived by our own heart. The poor we have always with us, the poor in body or mind or circumstance, and we do not wish to be poor. Poverty is our enemy, we think, and not our friend.

There is much poverty of mind and spirit in the world today; more, some think, than at any former time in our human history. Needing bread, we have been fed on this stone and on that till we are starved and faint. Being hungry, we look in every direction for sustenance and not at all to learn *why* we are so impoverished. Our voice being lifted up, it is heard on that plane on which our mind acts. If the plane of our mind action is that of some form of desire, then it is from that plane that our answer comes. For there is conformity throughout the whole nature. "Ask and ye shall receive" sounds too simple and easy to be true, we think. Yet if we observe, we shall find that it is everywhere and all the time true.

The spiritualist has asked. The christian scientist has asked. The religionist has asked. The Theosophist has asked. And each has received—according to the key-note of his asking has he received. If desire was at the basis of his asking, from that plane his answer comes, and for a time he is content with what he receives. It makes no difference what he calls his asking, or what name he gives to his answer, it is all one. He dwells in the plane of *Kama,* and by his asking and receiving has become more immersed in it than ever. For Kama governs the actions of all beings, high or low. Whether we desire to save our money or our soul; whether we desire to gain health or spiritual knowledge; it still is desire for something for ourselves. Our voice has not risen beyond the plane of Kama, and whether it is for some heaven on earth or heaven or heavenly benefits hereafter, it is benefits we are after, ease we are after, comforts we are after, not spiritual knowledge.

But Kama is no more the whole of our nature than it is the whole of the nature of any other being. It pervades all nature, for it is a universal principle, and Kama is desire. We must constantly remember that there is spiritual selfishness, mental selfishness, psychic selfishness, as well as its many, many lower shades and degrees. They are all states and sub-states of Kama. We rise and fall in the many kamic states, and it is only when we forget ourselves, utterly and completely forget ourselves for a moment, that we are outside the Kamic state. We are outside the Kamic state the moment we consider principles, for all the seven principles are equally universal. We are none of the principles nor all of them combined. We under-

stand them, we control them, or we use them not realizing what we do, and become immersed in them, so that by reaction they control the motions of our consciousness.

Because we are spiritual beings all the time, no matter what state or states we may be immersed in, we all can recognize the principles of Theosophy. It is when we begin seriously to try to apply them that the "trials of the neophyte" commence. No one tries us. We try ourselves. The trials of the neophyte are his trials to apply to the circumstances and conditions in which he finds himself immersed the principles which he has recognized as being true because universal.

He is immersed in those identical conditions because of non-understanding or mis-application of universal principles or their use. He is embodied in the results of his own past actions and associations, physical and metaphysical.

Now, if he tries to apply the Kamic key to what he reads and what he does he is but plunging deeper into Kama. But if he stands firmly upon the basis of his own spiritual being, he will ask himself *why* and *how* he has become as he is; why and how he is studying and applying. The moment we sincerely ask why we are free for the time being from Kama.

Why are we making so many mistakes? Why are we so slothful in action, so lazy in attention to what we are doing and how we are doing it? Why are we so full of self pity, self sympathy? Why are we so clear in perception of the faults, mistakes, sins of omission and commission in others, and so deficient in understanding of the tempests of feeling and play of thought in ourselves? Why are we so exceedingly sensitive in regard to anything affecting ourselves, and so moderate and temperate in regard to anything that affects another? Why can we not clearly express to another the teachings we have been studying so long? Why can we not give a better example in ourselves of the great philosophy we are so fond of recommending to the attention of others?

There must be an answer. Is it after all, that we are mistaken; that our philosophy is no better, no truer, no more inclusive, than the thousand and one erroneous or partial teachings that we speak of with lofty disdain? No, we are sure it is not that. Then, what is it? What else can it be than that in our studying, our application, our living of Theosophy we are still using the Kamic key? That selfishness is still with us the pervading influence; that though we deceive ourselves by saying and thinking we aspire to become disciples, the vices of ordinary man have but changed aspect and reappeared in our hearts, more subtle and powerful than ever?

Now, at the threshold, this mistake can be corrected. But if we carry it on with us it will grow and come to fruition, or else we must suffer bitterly in its destruction.

Many of us, perhaps most of us, are even now at that stage where we have too long carried with us the deception of our own hearts. If we are in earnest, even in the midst of our short-

comings and difficult circumstances, it is worth everything to pause and consider awhile. For this source of evil, the mistaking our desires, lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. We are not less under the dominance of desire because it concerns the things which make up our larger span of life.

We must read and apply with the aspiration to *do*, not the desire to *be*. We must apply the principles of Theosophy to serve, not to gain. They must be studied and applied from the moral, that is, the spiritual basis, to the mortal, that is, the personal and selfish motives that elude and deceive us.

FROM THE SECRET DOCTRINE*

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallised and immetallised—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.* In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separates into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. . . .

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* From the Original Edition Vol. II, pp. 169-170; see Vol. II, p. 179 New Edition.

FROM THE UPANISHADS*

AS a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

When that light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri—and the ancient wisdom proceeded thence.

No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas (qualities), and following the three paths (vice, virtue and knowledge).

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is infinite.

It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined (only).

By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

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*These Extracts from the Upanishads were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—Ed. THEOSOPHY.

ON THE LOOKOUT

In *The Saturday Evening Post* of October 20, Harvey O'Higgins, who has been contributing to *Metropolitan's* discussion of Spiritualism, psychic phenomena, etc., writes of "Your Other Self." He quotes Stevenson's admission that many of his plots came to him from the Land of Nod, and we add that Stevenson also said that he dreamed the plot of Dr. Jekyll and Mr. Hyde, which every student of occultism knows to be almost if not quite as vivid a presentment of the "Dweller on the threshhold" as Bulwer-Lytton's *Zanoni.* Mr. O'Higgins writes entertainingly and those who have what he has not, the clues to the threads of causation, may gather something of value from his illustrations of the action of the "subconscious self." His theories, like those of more sober writers on the various phases of the psychological mystery called man, really trace back to the studies of Thomas Jay Hudson, embodied in his book, *The Law of Psychic Phenomena.* Hudson himself presents to students of Theosophy an example of "those who studied Occultism long ago in former lives, and made some progress, but they went too much along the lines of astral science, of alchemy pure and simple, and set up affinities with the lower groups of agents in nature. The result is that they are now reborn with two natures, the one opposing the other. The old astral knowledge is obscured" and they grope in darkness and in vain to come "in contact with the knowledge which was theirs in former births." Mr. O'Higgins is another and similar illustration. He "leaves aside the whole question of occultism" and asks "what possible value can it (the 'subconscious') have in the practical affairs of life?" He answers his own question by saying, "It has a most immediate value. That other self of yours not only helps or hinders you in your work—it is responsible for many of your opinions; it directs even more of your behavior; it is a silent partner in all your doings and ways and habits, and, like most silent partners, it is often the more powerful member of the firm." He calls it "the dream mind," which has nothing to do with reason: "The greatest artists are born, not made; for you may indeed develop your intelligence, but no way has been found for you to strengthen that part of your mind that is *instinctive, intuitive* and *unconscious.*" We have underscored these three words, because they are the keys with which Mr. O'Higgins and his kind have locked themselves in the darkness of effects, the causes of which are beyond their ken. That knowledge does not exist outside of Occultism which Mr. O'Higgins "leaves aside." Occultism knows better than to call anything "unconscious," least of all the mind, or any part of it. Occultism knows that the instinctive" is the infiltration into the brain of man of the influences and associations of the "lower group of agents in nature," and that "intuition" is another infiltration altogether, coming from the *higher* groups of agents, in nature; that both are received in the same receptacle, to wit, the brain, the *end organ* of the conscious contact of man with both "groups of agents in nature." To confuse instinct and intuition, separately, or as the "subconscious self," is as gross and crass materialism and ignorance as to confuse body, mind and soul. It is a mere change of terms and not of ideas. Occultism is the study of *causes.* All else is mere confusion or the prestidigitation of *effects.*

However faulty and erroneous, these gropings are yet indicative in a larger sense of popular awakening from the lethargy of ignorance. Consider, for instance, that the *Saturday Post* is read each week by some *ten million* persons, and therefore from either end considered is a *popular* magazine. For some years past it has been publishing stories and articles whose *motif* and *raison d'etre* lie in the mystical and the mysterious. The reader who is conversant to some extent with the teachings of Theosophy will necessarily

chafe a bit at Mr. O'Higgins' bewilderments, and wish that he and his compeers might understand the polar antithesis between impulse and intuition, and regret from the depths of his understanding that all such do not avail themselves of the occult teachings on the compound nature of man, but this fretting is but momentary. Their time will come; is, indeed, at hand. H. P. B. saw it forty years ago; else why did she write in the preface to *Isis*: "Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusion. It cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken." What she then limned for our encouragement is now all but the dawning, for on every hand can be noted the visible evidences. The *Lookout* sees them by the hundred every month, and the *Lookout* is far from being argus-eyed. Just to conclude the homily, and point the moral of Mr. O'Higgins, we note as we write that the second following *Saturday Post,* the issue of November 3, contains two stories flavored with the tincture of the "occult." One is a "thriller" by Donn Byrne whose Prologue is mantramic and mystical, and who dares quote Cornelius Agrippa, magician *par excellence,* by name and number. The other, "Lempke," by Will Levington Comfort has for its citadel of enchantment the mysterious Gobi desert and an attempt to wrest from it its secrets of the buried past. Mr. Comfort, who, by the way, is a student of Theosophy, and the author of "Routledge Rides Alone," mixes Masters, Dugpas, and borrowed phrases from *Light on the Path* with sententious expressions of consuming passion for *Mary Mansteve.* All this is as little enlightening as Mr. O'Higgins' "subconscious," but has its own energic and advertising values in calling attention to the hidden side of nature.

George Howard Parker, Professor of Zoology at Harvard, writing in *Science,* advances views of the relation of the senses to the brain that in many respects coincide with occult physiology and psychology. Essentially, his theory is that sensations are not located where the pain is apparently felt, but in the cerebral cortex. He notes the successive stages of the evolution of the nervous system in the lower beings, first, sense organs and muscles; then the central organization—brain, spinal cord, etc., until, as in man, there is integrative action. He sums up by saying that when such a chain goes into action we speak of it as reflex, for it resembles light in that it passes from an external source inward to a central organ whence it is reflected, so to speak, outward to the muscle. Thus the conscious life of man "is not a function of his body as a whole, but an activity limited strictly to his nervous system." Muscular activity, then, precedes nervous origins, and nervous tissues appear in consequence of the presence of muscles. *"Any conception of the nervous system that assumes sensation as a basal phenomenon is most assuredly to be abandoned. Our sensations, then, are not our most fundamental and primitive nervous processes, but behind these and of much more ancient lineage are our impulses to action, our wishes, our desires, and the whole vague body of nervous states that drive us to do things. These are the most ancient and deeply seated of our nervous propensities, and immeasurably antedate in point of origin our sensations with all that supergrowth that constitutes the fabric of our mental life."*

We have italicised the foregoing because of its far-reaching importance as a truly scientific generalization, an importance, we are regretfully compelled to add, that Professor Parker fails to grasp, and therefore fails to apply. And it is in the applications alone that the value of any generalization, however true and inclusive, must lie. For, if the pin prick in the skin is actually felt in the brain, and if the sensation is not the basal phenomenon, it is but a more refined error to think the actual seat of the sensation is in

the cortex. The "light which passes from an external source inward," passes inward far more deeply than to the brain before it is "reflected, so to speak, outward to the muscle." This is recognized, albeit unconsciously, in the phrase "our wishes, our desires, and the whole vague body of nervous states that drive us to do things." In other words, remarshaling the chain of ideas, the actual modus is the "passage inwards" from sense to sensation, from sensation to "our wishes, our desires and the whole vague body of nervous states," then still deeper inward to "that supergrowth that constitutes the fabric of our mental life," and then, *and not till then,* is it "reflected, so to speak, outward" to the muscular action. It begins in the environment, penetrates to the "fabric" of the mind, and by reaction, or reflex, returns once more to the environment. The process must be *substantial* throughout; there can be no hiatus, no void. This calls for psychology as well as physiology, and it is the psychological aspect that Professor Parker ignores or evades. Nevertheless it is evident that he uses the words "nervous" and "nervous system" and "nervous states" in a psychological as well as a physiological sense. The physiological side is muscle, nerve, brain, *astral body* and mental *fabric,* of the two latter of which Professor Parker is ignorant as to their *substantial* nature. Wishes, desires, mental fabric, are to him but abstractions, *i. e.,* generalizations, while muscle, nerve and brain are "real," *i. e.,* concrete. Sun, moon, and stars are but abstractions to us; they do not belong to earth, which is our recognized because nearest contacted, but any solvent consideration of the problem of earth life and activity cannot very well leave them out of the reckoning. Mind, desires, and all the "vague body of nervous states" that lie outside the limited horizon of muscle, nerve and brain, stand in the same relation to them that sun, moon and stars stand to earth; just as real, just as substantial, just as essential factors in "integrative activity" of the being. Forty years ago H. P. B. wrote that the only obstacle the scientific student has to overcome is the materialism of his viewpoint; to work upon the theory that the brain is not the basis, but the instrument, of consciousness, "and all the rest is easy." Men like Professor Parker are being drawn by the force of their own logic ever nearer the dawn of the great day when they will accept and apply the axioms of occultism in the working out of the problems with which else they but wrestle as Jacob wrestled with the angel—to their own undoing.

Were the various scientific students willing, as they are able, to connote and collate the experiments and speculations of their fellows, with the one end in view of arriving at a sum of axiomatic generalizations, and then, each in his own journey of investigation, employ and apply these concensus principles, the progress of all and consequently the race of which they are the leaders, would be enormously facilitated. Thus, if Professor Parker, say, were to consider and apply to his studies of the physical modulus of conscious action, the reflections and implications embodied in the contribution of Professor James Byrnie Shaw to *The Scientific Monthly* on the "Unreality of All Things in the Light of Modern Knowledge," he would find benefit beyond measure. And if both were to consider what might be applied in their special studies from Dr. J. Allen Gilbert's recent article in the *Medical Record* on "Physiology as a Cause of Failure in Medicine," of which we spoke in November Lookout, who can say what scales might not fall from their eyes? Materialism in application generates a blinding egotism which forbids our adopting anything but a parasitic or sheerly destructive attitude towards the fruit of another's efforts. Constructive criticism which benefits all because it freely lends and borrows for the common good, flows as naturally when the attitude is universal, instead of material. But to return to Professor Shaw. "Time is for science to-day a local phenomenon. The dimensions of space seem a fundamental reality, yet we do not know whether we live in four dimensions or more, or simply three. Inspect the list of

terms from modern science closely: ether, electron, energy, mass, space, time, dimensionality, and we might add many more. Do they represent realities or *are they merely fancies of our too easily illusioned minds? Where is the criterion we can apply with some assurance of certainty?"*

One may soberly answer these queries by saying that the very core of the cry to which Professor Shaw is driven by his observation and reflection in our italics lies in the mind and its illusions. Without his *mind* where are ether, electron, energy, space, time, and all the rest? What is there *real* in it all save Professor Shaw, Perceiver, his Mind, through which he perceives, and the Illusions which he perceives? Without Mind, no "illusions," whether of time, space, or anything in them; without the Perceiver, neither Mind nor Illusions. What, or Who, then is real, but Professor Shaw, *Ego?* The criterion he can apply with some assurance of certainty can be had in the fundamental tenets of the old Wisdom-Religion and nowhere else. Who assures this? Well, let us name a few, not unknown, we are sure, to Professor Shaw as to all others; Buddha, Jesus, Hermes, Plato, Hegel, H. P. Blavatsky—in short the truly great *Egos* of all time; for these tenets pervade and underlie every religion, every philosophy, every system of thought worthy of the name.

Professor Shaw sees clearly that this "criterion" for which he asks is not to be found in the senses: "If only what the senses report is to be accepted as fact then we are poor indeed in realities. The whole of human experience reveals the doubtful character of the testimony given by the senses." He finds mathematics, the mathematical and artistic mind, "fascinating with suggestions of undeveloped powers of the human soul," and that "the creatures of this world have shown man definitively that he is superior to space and time and given him a freedom that is beyond even his highest dreams." Why, then, should not Professor Shaw, Professor Parker, Dr. Gilbert, and all other serious and high-minded students of science, throw off the shackles of the senses, and throw their great energies and their great abilities into the study of the *real;* of the "human soul and its undeveloped powers," and take as their criterion the basic truths enunciated time out of mind by the great sages and philosophers of the race? "What lets, brothers? The darkness lets." The darkness created and sustained by the fundamental fallacy of assuming sense perception as a criterion. When the soul in them urges unfettered flight, when it tempts without ceasing the use of those "undeveloped powers" to rise beyond space and time, why cling with the leaden feet of sense perception to base materialism? H. P. B. had them and their compeers in mind when she wrote in 1878: "If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it *cannot* be unreasonable to infer and believe that a faculty of perception is also growing in man, *enabling him to descry facts and truths even beyond our ordinary ken."* Let us have scientific Columbuses wise enough, brave enough, bold enough, to trust themselves forth on the boundless sea of universal truth, westward ho on the unknown route to that farther East, the knowledge of the human soul and its possibilities.